

*"If thou has tried and failed, O dauntless fighter, yet lose not courage: fight on and to the charge return again, and yet again."*

# THE NEW CALIFORNIAN.

VOL. I.

SEPTEMBER, 1891.

No. 4.

## THEOSOPHY AND SPIRITUALISM.

Of the misconceptions of Theosophy perhaps none are more erroneous than those relating to Spiritualism. If Theosophy is conceived of as a philosophy and science which includes within its scope of investigation and analysis every department of nature, it becomes apparent that its very universality at once places it upon the most elevated point of observation and impels to exactness and completeness in all its deliberations. Moreover, if in its deliberations there figures a factor of injustice, such action ceases to be theosophic, since a judgment to be true must necessarily and as a finality be just not only to the particular thing considered, but, also, to all associated and connected with it. In other words, Theosophy being as broad and comprehensive as nature itself, like nature renders justice both to separate parts and to the united whole which constitute the stupendous cosmic scheme of evolution. Only from this universal point of view is it possible to mete justice on all sides.

The ordinary processes of intellection are concrete and largely deal with isolated parts and are, therefore, correspondingly incapacitated to arrive at conclusions at once comprehensive and just. The principle of universality is not a pronounced characteristic of mediocre minds, and, indeed, it is conspicuously absent as a factor in Western methods of philosophy and speculation. Hence, the discontent prevalent in relation to current religious beliefs and the general breaking away from them; all of which are but evidences of expansion of the human mind beyond narrow limits set by creed, dogma and priestcraft; and, as against this natural expansion, they are powerless. Various avenues open to this dissenting element. By a law of nature escape

from contracted invironment is along the line of least resistance. A certain order of minds are so constituted that their respective avenues of escape lead them just over and beyond the confines of the material world into the super-physical, where for the first time they face the scenes and denizens of that, to them, unfamiliar region. Lacking knowledge and experience, being credulous and over-zealous, and almost completely dominated by an idea that the final mystery of life and death has by themselves been solved, what more natural and inevitable than that folly, fanaticism and disaster should overtake them? Facing, as they do, certain facts and phenomena which, though not always susceptible to material demonstration and proof, yet being as patent to them as are occurrences taking place in ordinary every day life to the average individual, they are become a butt of ridicule simply because both themselves and the phenomena perceived by them are neither comprehended nor understood. In vain are their assertions of the existence and operation of super-physical occurrences. The churchman, clad in his armor of dogmatism, repels them as abominations; the materialist arrogantly ignores them; the agnostic, wrapped in a cloak of senseless indifference, idly watches the contending forces. Unfortunately for the spiritualist's persistent affirmations, and, also, as tending to cast suspicion upon the actual occurrences themselves, a vast deal of fraud and deception have like parasites attached to the body proper, so that a superficial investigator receives the impression that genuine phenomena are entirely absent and the whole thing but a wild vagary of ill-balanced minds. Nevertheless, careful investigation will disclose genuine phenomena exercising upon a plane at least one remove from the merely material. Moreover, given incontestible evidence of the existence of *one* occurrence of this character and the fact of super-physical phenomena is established beyond cavil. There may be fraud and charlatanry present and associated with it. nevertheless, the fact of super-physical phenomena remains a reality, and no element of ignorance or prejudice can possibly affect its existence, for *as a fact* it is self-sustaining. That phenomena of this kind which, generally speaking, enter into and largely constitute spiritualism exist, is established by the critical investigation of competent and disinterested minds, and anyone may satisfy himself to that effect if he conducts investigation with a determination to get at the truth irrespective of his own beliefs and preconceptions. Any other attitude will result in partial or complete failure. But the inves-

tigation will not necessarily depend entirely upon Spiritualism for evidences of super-physical phenomena, for outside the sphere of that phase of belief exist abundant proofs of them. All that transpires within the scope of spiritualism and claimed by it as attributable to spirit manifestation have been and may be produced at will by living men. As one source of information let the inquirer consult D'Assier's *Posthumous Humanity*, as translated by Col. H. S. Olcott.

While certain super-physical phenomena may be admitted as facts, it does not follow, however, that current deductions and beliefs founded upon these phenomena, and which constitute the body of spiritualism, are necessarily true. Upon these phenomena, hitherto almost entirely appropriated by spiritualists, is based much that is not only wild and irrational, but pregnant with great evil. The more advanced spiritualists, those who have outgrown the infant stages, having realized the futility attendant upon crude manifestation and "spook hunting," and perceiving that this phase constitutes but a very insignificant part of the philosophy proper, no longer engage in ordinary seance practices, but diligently seek for more light in spaces beyond the playground of semi-physical manifestation. Yet, it remains a fact, too patent, indeed, and pitiful to boot, that the vast majority of spiritualists are still "Blind worshippers of the illusionary phantoms of the dead."

It is at this point of super-physical displays that Theosophy, alone of all philosophies extant, offers rational solution of otherwise unsolvable problems and throws light upon states of being and consciousness existing just beyond material boundaries. For most mortals, death is the only door that admits to those states. There are those, however, who are so constituted that by will both the physical body and its senses may be thrown into temporary abeyance, and while the consciousness is thus untrammelled, rise to and exercise upon super-sensuous planes. Generally speaking, those so constituted are mediums of one degree or another, and while in this abnormal state may mingle and commune with denizens of those realms. It does not necessarily follow, however, that all those beings are the spirits of whilom relatives and friends but, on the contrary, may be more often beings unfriendly and inimical to man. This realization has entered the minds of advanced spiritualists themselves and induced the discontinuance of seance practices. They have learned by bitter, personal experience that such intercourse is

exceedingly unsatisfactory, unreliable and in many instances fraught with serious consequences. These real searchers after more light upon the problems of life, present and future, naturally turn to Theosophy as, do also, many materialists, agnostics and churchmen who, dissatisfied with their present attitude, seek more elevated view-points upon the broad plane of the old Wisdom-religion, Theosophy. From this elevation all the various philosophies, religions and systems of thought are perceived as but parts of one great whole converging to a common center. They are, thus, better qualified to observe and arrive at conclusions at once satisfactory and just.

Theosophy looks upon spiritualism as it does upon every other convergent line from the vantage ground of a universal sweep of vision. It admits the fact of genuine phenomena, the existence of beings residing upon the super-physical side of nature, and the possibility of communication being had with them by men under certain conditions; but, at the same time, warns against such practices as productive of evil. It asserts that man is composite in his constitution, being composed, broadly speaking, of body, soul and spirit. During life he exists in a physical body and is usually dominated by desires and interests which at death perish because of their perishable nature. That during life his spiritual nature constantly strives to impress itself upon the lower man and succeeds in the ratio of his elevating thought and action above merely earthly affairs. This is the voice of conscience. At death, soul and spirit are separated from the physical body which disintegrates and resolves back into its primal elements. The Kamic Body, an ethereal counterpart of the physical body, continues for a certain time after death to exist upon the super-physical plane, the astral, which is just *one* remove from its former residence in the physical body on earth. This Kamic Body is the residence of the soul, composed of animal and human qualities. Immediately after death, with rare exceptions, the spiritual entity, the real man, ascends to the spiritual realm. The Kamic body, holding only the low animal, earthy and perishable part of the former man, persists for a time in the astral world, and it is with *this* that ordinary mediums communicate, not with the true spiritual entity as that has already risen beyond reach of mediumistic intercourse. The intelligence that animates the Kamic body is but a *reflection* of the real man and persists for a short time only by virtue of previously imparted momentum which is soon exhausted because severed from its



source. This reflected, low and waning intelligence has no volition of its own, but when galvanized into artificial life by a medium from whom it absorbs strength, may impart some portion of its disappearing contents, but it does not, and cannot, impart more. Its state is that of living over by reflection its former earthly experience. It lacks power of further acquisition and finally fades out and entirely disappears unless receiving sufficient nourishment from mediums, in which case it becomes a vampire and may ultimately gain complete possession of its victim. In this light it is perceived that communication with the departed spiritual entity is not possible but, when communication is had, it is only with the low and earthy part of the former man which is gradually dying out. These ethereal corpses or "astral shells," are used by a grade of beings much below man in intelligence called elementals or nature spirits, which have existence on the astral plane. These beings are often inimical to man and many of them are by nature parasites and vampires. They utilize these "astral shells" and simulate the departed man and by thus deceiving the medium attach themselves to him and absorb his strength and vitality, proof of which is apparent in the reduced and deplorably nervous condition of nearly all mediums. This physical condition is superinduced primarily by the passive and negative states cultivated by mediums themselves, and is further accentuated when elementals fasten upon them. They thus invite disease of both mind and body, and an early death. During all this time the medium is deceived by a belief that it is the "spirits of the departed" with whom communion is held. The question naturally arises at this point, "If it is not really with the departed that communion is had, how is it that mediums are enabled to reveal much concerning which they could have had no previous knowledge?" To this the reply is: That, enclosing each person is an aura which has recorded in it all events past and present, every action and thought not only of the person himself but, also, of all other persons whom he contacted in any way during his whole life. The medium reads the contents of a given aura as readily as an ordinary person can see and describe a panoramic scene. Moreover, the same condition that enables a medium to read an aura also brings him into rapport with a large area of the astral world wherein float "astral shells" and reside elementals. Being in a passive state, the medium is subject to attack, and is attacked, by these beings and receives impressions from them. Hence, communications from this low

plane savor of purely human affairs and are not, in quality or degree, above the intelligence of the medium and those present, or are wild and nonsensical in the extreme as ebullitions of elementals. In the former case, mediocre; in the latter, worthless. The astral world hangs like a screen enveloping the earth, and upon its lower surface are reflected the chaotic emanations of the race, past and present. The medium reads this record, and interprets it as messages from "summerland." It is above this overhanging shroud that the pure spiritual entity has ascended where it enjoys merited and undisturbed felicity until the spiritual causes which entitled it to rest and bliss are exhausted, when it is again drawn by Karma to earth, reincarnates in another physical body and continues its evolutionary development. This state of bliss is known in Theosophy as Devachan, and corresponds to some extent to the Christian idea of heaven; is, indeed, the original conception of heaven, now degraded into a state of purely material and sensuous enjoyment, at once irrational and foolish. It is but just to observe that, with few exceptions, mediums are honest but deceived by reason of partial knowledge and the condition of passivity which they cultivate to the extent of ultimate extinction of volition and individuality, and they are thus deserving of great pity and assistance. In their present state emotionalism and weakness are personified. Having given over all efforts at self-possession and self-reliance and placed themselves entirely under "controls," they are held in the clutches of vampires and ghouls. Unless they shall exert themselves to recover self-control by a positive attitude of mind and intense desire to develop their own potential nature instead of surrendering themselves to forces the true character of which they are ignorant, they will soon become completely obsessed and insane, or death will remove them from present ills only to plunge them into abysses of greater agony and despair. Those who are not already in the grasp of dark powers, may take warning and avoid a similar fate by religiously abstaining from cultivation of passivity, "controls" and all practices tending to inevitable destruction. Ordinary mediumship with all its attendant evils is but an avenue of horrors leading to the foul charnel-house of moral pollution and final annihilation.

It is desired to emphasize the point that it is illogical to suppose, and impossible as a fact, that communication can take place between the ordinary man, actuated as he is by earthy and more or less selfish interests, and a spiritual entity which has

temporarily withdrawn from the physical world, freed itself of all gross and sensuous attachments and meanwhile undergoing a purely spiritual experience upon its own plane, which experience is of an entirely impersonal and universal character, the direct opposite of the human one. This difference constitutes an impassable barrier between them. While this assertion, which is believed to be more than a mere assumption, being a logical deduction from known and demonstrable facts, is not advanced as authoritative in any sense whatever, it is submitted to the consideration of interested investigators of so-called spiritualistic phenomena. It is also submitted, that communication between entities of the same degree of spiritual development is possible, but, that all such communications are upon the spiritual plane, not upon the physical or psychic planes, consequently all manifestations purporting to be spiritual which take place upon the physical plane and generate physical and super-physical effects, cannot be spiritual in character, but are physical or psychic; therefore, all who accept such manifestations as emanating from the spirits of departed friends, deceive themselves. It is further submitted that seance manifestations, mistakenly accepted as genuine spirit communications, really have origin in the astral world of illusory and distorted facts, and are not spiritual in any sense whatever.

Theosophic teachings are to the effect that only by subjection of the physical organism, and subordination of the lower passional self; the living of a pure and altruistic life in the light of clear and definite knowledge of one's own nature and his relation to all else, can the spiritual ego be freed from sensuous trammels and commune with purified beings, both within and without the body. But, it is impossible for earthy, personal and transient interests; whims and passions of a purely human character, to merge into conscious communion with spiritual entities disassociated for the time from earth and material enthrallments. Spirit, *per se*, is always in touch with itself, and conscious communion between entities of like degree is not only possible but natural when proper conditions are made. But, between unrefined human nature, actuated by unspiritual motives, and pure spiritual entities, there is no communion possible. Refine the unrefined, perfect the imperfect, subordinate the sensuous and purify the whole being, then will pure spiritual beings walk the earth and commune with man face to face as they did in the long ago before he descended into the degradation of passion, selfish-

ness and ignorance, thus erecting a barrier between himself and the gods who now patiently await his return. To break down and destroy these self-imposed barriers, to flood man with the light of knowledge and thus enable him to regain his lost birth-right, is the noble aim of Theosophy.

In this connection is another phase, that of Psychism, which is closely allied to mediumship. The two words do not have exactly the same meaning. A medium, as the term is understood, is a Psychic; but, a Psychic is not always a medium. The medium may volitionally throw himself into that state which opens the astral world to him; may become a channel of communication between man and the astral world of Kama Loka entities, and is also very susceptible to impressions from all sides at all times. The Psychic may not be able to entrance himself and know of the astral world and its denizens, but is extremely susceptible to all kind of influences from every quarter, good, bad and indifferent; is now one thing, anon, another; is as unstable as water, as variable as a weather cock, yielding to every changing current of thought, unbalanced and unreliable. Psychics exercise little or no self-control; are peevish and irritable, hasty and impulsive. The subtle air that is heavily laden with thoughts and influences of every kind and quality, enters their brains unawares and at will, and the delicate tissues catch and retain, for the time being, impressions of every character. Each transient thought and impression is as easily dislodged as were its predecessors, only to give place, in turn, to other temporary occupants. They are, thus, more easily affected by differing currents of thought than any barometer, and as faithful in registering every change of the mental atmosphere. They are not thinkers, for a thought remains so short a time with them that they do not become sufficiently acquainted with it to assimilate it. Their minds are like tenement houses whose occupants ceaselessly come and go. Yet, each transient visitor leaves its impress, and this produces a deplorable state of mental chaos and confusion. On the other hand, a single thought may temporarily possess and dominate to the extent of insanity. Psychics are usually people of one idea. They lack the power of entertaining two or more ideas at the same time, of weighing them and deciding which is best. Hence, they are constantly at sea in regard to themselves and others, and usually weak, helpless and unhappy. Because of their peculiar organization they naturally incline to spiritualism,

frequent seances, and constitute the largest following of that body. Spiritualists often wonder and inquire why their belief has not assumed more solid and tangible proportions; why it is not more systematic and effective. The reason lies in the double-sided fact of their belief resting primarily upon an insecure foundation, and their own condition of innate and pronounced erraticism.

By a little cultivation Psychics may become good mediums of communication between the living and entities of all kinds, but when prostituting themselves to this practice, court inevitable disaster. Psychics also possess qualities of susceptibility and sensitiveness of an order which, if controled and directed by a firm and enlightened mind, may enable them to contact high spiritual intelligences; not necessarily intelligences which have left the physical body, but which are still residents of corporeal human forms existing upon planes far above that of ordinary mortals.

Upon this subject Mme. Blavatsky, in her last message to the American Theosophists, thus wrote :

"Your position as the fore-runners of the sixth sub-race of the fifth Root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic out-runs the Manasic and spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But, these capacities running riot, controlling instead of controlled, using instead of being used, lead the student into the most dangerous delusions and the certainty of moral destruction. Watch, therefore, carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not evil."

It is because of the sure danger of these conditions and practices that particular attention is called to them, and reference made to Oriental literature which is now translated into English and accessible to inquirers at Theosophical libraries. The ancient sages were not only familiar with spiritualism and psychism as it is understood to-day, but, through study, observation and experience, had arrived at definite knowledge of many more of their phases than are now known, and their unanimous conclusion is a pronounced warning against the practices of mediumship. The reasons enumerated above are not by any means all that exist which hold against the cultivation and practice of ordinary mediumship. Theosophical literature is replete with information not only as touching spiritualism, but various departments of religion, philosophy and science. In fact, only by the light of the East are super-physical phenomena, moral

ethics, philosophic speculation and scientific hypotheses made possible of broad comprehension and judicious solution. The Orient holds the key to many problems of life and human existence past, present and future. That key is offered to the Occident at this time by the Theosophical Society, one of whose Objects is the study of Oriental religions, literature and sciences, and it is to this source that the West has to look for that light which will clear up many mysteries otherwise unsolvable.

*Allen Griffiths, F. T. S.*

## BE NOT AFRAID.

Be not afraid

To give expression to a noble thought,  
Because the world may sneer and cry "'Tis naught,"  
And may upbraid.

Be not afraid

To do the thing that conscience tells is right ;  
The way is hard, but 'tis not always night ;  
Thou'lt be repaid.

Be not afraid

To battle sometimes on the losing side ;  
The victory of truth o'er wrong and pride  
Is but delayed.

—*Anonymous.*

I AFFIRM it as my conviction that class laws placing capital above labor are more dangerous to the Republic at this hour than was chattel slavery in the days of its haughtiest supremacy.....Labor is the superior of capital, and deserves much higher consideration.—*Abraham Lincoln.*

## OBSTACLES TO HUMAN BROTHERHOOD.

---

"Fear not outrages from free men, but tremble when slaves break their chains."—*Schiller*.

While freedom exists, man is fitted for universal brotherhood; enslaved, he becomes a dangerous ferocious animal. All his energies are converted into wrath; everything must yield to his destructive attacks. Allow him his rights, and he is inclined to be noble and just.

First of all, however, man must have his freedom. Denied access to sufficient air, for example, he loses his calmness, his congeniality, and nobleness, and is transformed into a fighting, struggling machine.

The perception of right and wrong is a natural endowment. However corrupted through environments it may be, the intuitive sense of justice remains. The lowest human creature, when imposed upon, will appeal to this inherent sense of justice. Boys on the street indignantly rebel against injustice, and when wronged an appeal to the sense of justice of the other boys will generally result in the defeat of the attempt.

Our perceptions of ethics may widely vary; yet, the intuitive sense of justice is almost universally recognized.

If, then, man is naturally a moral creature, why is it that so much immorality exists? If man is by nature fitted for universal brotherhood, why, then, is it that after centuries of so-called civilization we are to establish a *nucleus* of universal brotherhood? Why are we not *now*, brothers?

Many reformers seem to blame human character for all the existing social ills. This is a rather sweeping accusation, when there is a preponderance of evidence to prove that circumstances rather than character regulate the conduct, and especially the evil conduct, of the people generally. Ask one who employs questionable methods for private gain why he does so, and he will say that he is obliged to, in order to sustain himself and his family. "I assure you," he will continue, "that I would prefer an honorable occupation, but I must live. Self preservation is the first law of nature. I have a right to live and if I cannot make an honest living I shall make a dishonest one." Can you blame character for such conduct? Can you deny that there are such cases in our highly civilized country? Would it not be more reasonable to account for evil social conditions by social mistakes of the past, and that evil characters are the *result*,

rather than the *cause* of social evils?

Suppose a number of good men begin an industrial enterprise. Say they start a large manufacturing community. All enter upon their various duties in good faith, and with the best of intentions. None of them are avaricious nor of exceptionally bad judgment. At first, everything goes well; production increases, and the whole enterprise assumes the appearance of progress. All work hard, and though their income is rather small, they are satisfied because they suspect nothing wrong.

Among the number, however, are some who notice that certain members of the community are inactive, and in no way aid in the production of wealth. Yet these live more luxuriously than any of the producers. The situation appears paradoxical. All realize that wealth can only be produced by labor applied to natural resources. How, then, these drones enjoy wealth without performing any labor, is to them beyond explanation and leads to agitation, to reform and redress. Through their inexperience much trouble arises; quarrels over the proper methods to obtain justice. Small riots occur; and even lives are lost before it is learned that the whole trouble arose from a fundamental oversight, an error in the constitution of their organization, which granted special privileges to whomever would avail themselves of them. In other words they had unconsciously enacted unjust laws, which made it possible for some to legally fleece others, thus producing all the discontent and disorder.

Just so with nations. Unjust laws have ever been made through ignorance rather than through greed, and injustice causes every conceivable trouble. Shall we, then, begin a crusade to improve the morals of the people, to avoid farther trouble, or shall we not rather turn our attention to the abolition of unjust laws? Is not the experience of our little manufacturing community exactly that of all civilized life? In every newly settled community, where unjust laws have not yet had time to work evil results, all seems well. At first no one is exactly rich, but each can make an honest livelihood. A few years of injustice, however, arouses selfishness, suspicion and avarice.

The effect of temporal authority upon the public is immeasurable. Herbert Spencer has shown the superstitious awe with which the multitude look upon governments. It is the only organization having undisputed authority, hence its great influence. Man naturally worships power. Speak of the intrinsic value of certain doctrines, and, no matter how clear your argu-



ments are, they have but little effect; but add that laws have already been passed enforcing them, and they will receive serious consideration. Very little attention is paid to a convention of clergymen because no one believes they have the power to enforce their ideas. But let delegates to a political convention meet and pass resolutions, and people criticize and speculate on the probable outcome of the agitation, This is because the government has such undisputed authority over the individual. Whether our opinion of them be good or bad, the laws of the country have a powerful influence over us. In the past we find numerous examples of how far public ethics have been affected by law. Some years ago the United States recognized the ownership of negroes. The result was the masses conformed their morals to the circumstances and believed that a dark complexion was a natural reason for depriving a man of his rights and liberty. Centuries ago, when governments were stronger and the people weaker than at present, natural rights were all but unknown, and legal crime was the order of the day. These were the times known as the Dark Ages, when the idea of the brotherhood of man existed only in the minds of a few martyrs. Yet in this age of fancied civilization, look around and observe the barbarity of many of our laws. For instance, those which authorize certain men to take human life, provided the accused has previously done the same thing. True, the theory of punishment is not based on the spirit of revenge; but rather to intimidate prospective criminals. But do the masses regard it this way? Are they not eager for revenge when crime is committed? Whenever an escape is feared, is it not customary for mobs to break into the jail and hang the helpless victims? Why is this? Is man naturally revengeful? Is he really the most brutal of all brutes? Is nature to blame for this? Are we called upon to make amendments to the laws of nature? No; it is not the fault of nature, nor is it the intentional meanness in man; but by mistake we have made statutes which impair our moral perceptions, the natural consequence of which is discord and more crime.

There is one blunder which has been common to all ages. People have believed and now believe it abstractly just that one-half of humanity should enact the laws under which the other half are obliged to live. Is it a true spirit of brotherhood which refuses to admit sisterhood on equal terms? Can we expect any better results than our present civilization, when only one-fifth of

the population have votes, and that fifth all of one sex, and the more unscrupulous sex besides? If women were permitted to vote for one generation only, it would be difficult to find any one mean or unreasonable enough to wish to deprive them again of this power. And the change of opinion would be largely due to the influence of law. The minister, the pedagogue, and the moralist, may preach, teach and lecture for a century with less effect than one year of the practical counteraction of statutory enactment. If, therefore, we would have a universal brotherhood of man, all our efforts are in vain until we remove the laws which obstruct its growth.

Of course, it will be objected that the laws of a country being the product of the people cannot be any better than the people. But this is a mistake. A little investigation will show that the people have not made a single law in the world's history; nor will they ever make one. The masses are not thinkers; they know nothing about the laws until they feel the effect thereof. Not one person in a hundred could form an idea of the effect any proposed law might have on the community. Not one in a thousand ever disputes laws made, and less than one in a million dictate the policies of our great political parties, who control all legislation. The average man or woman cares little for questions of public policy or economic problems. It is for this reason that all attempts at socialistic organization or compulsory, military brotherhood must inevitably fail. For that reason, also, the functions of government should be reduced to a minimum. Extending governmental functions confuses the public; enables the schemer to get in his work, and permits the people to be fleeced, which, in turn creates discord among the masses and destroys man's natural spirit of human brotherhood. Civic laws are the greatest corruptors of public opinion. It behooves us, then, as advocates and promoters of justice and brotherhood, to discover those laws which are unjust and to abolish them.

Again how can we expect to develop a spirit of universal brotherhood when each nation fences itself in with standing armies and a protective tariff? What stronger method could be employed to engender hostile feelings between nations, than to build a Chinese wall around each country and place officials at the gates to plunder all who attempt an honest trade across the line? Commerce is said to be a great peacemaker. Then why interfere with it? If there is anything adapted to acquaint and to cause people of different nations, to assimilate it is commerce. Noth-

ing is more calculated to produce clannish feelings and narrow prejudice between nations than a restrictive tariff around their boundary lines. Therefore, there is no escape from the conclusion that tariffs are a portion of the obstructions which must be abolished before we can establish universal brotherhood.

There is another institution, typical of modern civilization, which renders brotherhood an iridescent dream. It is an institution so profitable to the few, and so unjust to the many, that the few have long ago made laws which legalize their system of fleecing. This being done, the moral perceptions of the masses readily conform to the circumstances, and believe private ownership in land to be right, as a matter of course. What institution could be contrived more contrary to the spirit of brotherhood than that of parceling out the land, from which all must live, and making it private property? Who made the earth, the landlords? Evidently not. Then where did they get their titles? Who had a right to grant titles in the first instance? Was I not born with as good a right of use as the first man who lived? Then why am I not consulted about who is to use my share of the earth? Why can't we take a vote on the question of who owns the earth? But no, that would be a dangerous proceeding. Every land owner in the country would rise to defeat such a proposition. They are not willing to trust the public with their claims. Nor was there ever a time when they dared trust it on the land question. No vote was ever taken which made the earth private property. The people were never ignorant enough to vote away their rights so shamefully, But, on the contrary, the land was quietly and systematically stolen from the people by law, and because it was done legally the ignorant masses concurred out of patriotism and respect. In this way the land has been taken from the masses and divided among the thieves whose posterity live upon rents for which they give no equivalent. The institution is therefore, owing to its injustice, contrary to the spirit of brotherhood, and all consistent believers in human rights must be opposed to it.

To recapitulate; the spirit of brotherhood is inborn and natural. Man is a social being, especially fitted for its realization. But these tendencies toward brotherhood are only strong enough to assert themselves under the favorable conditions of justice and freedom. Freedom is simplicity; "simplicity is perfection, perfection is God," and, says Lew Wallace, "the curse of curses is that men will not leave truths like these alone." Social evils are

due to social blunders ; not to depravity in individual character ; unjust laws, corrupt public morals. Statutes caused the public for ages to believe in slavery, in persecution, in human sacrifices, in legal murder, in war and capital punishment ; in denying women a voice in government, in building up the national piracies of protective tariffs : in robbing the masses of the very earth on which they live, and in many other institutions equally as absurd and as palpably unjust. Laws have ever been made by the few, and the few must change or abolish them, for every effort in behalf of human brotherhood must be unavailing as long as injustice is enforced by law. Our efforts must be to reform temporal laws, remembering how impractical it is with existing humanity to create complicated governmental functions ; how unnecessary and dangerous governments are, and how freedom is the natural and essential condition of man. Knowing these facts, a consistent humanitarian must necessarily be opposed to all such wrongs as a masculine monopoly of the voting power, capital punishment, protective tariffs, private land owning, and complicated governments. He must be in favor of more freedom and an extension of opportunities, that the powers and virtues of man may develop, and he must act. It requires work and perseverance to remove unjust laws, but to succeed with but one will do more good than the preaching of moral platitudes for a whole generation.

*S. Byron Welcome.*

### ANNIE BESANT.

Whatever Mrs. Besant's beliefs may be, women should remember with gratitude the great work she is doing for the helpless of her sex in England. She has introduced great reforms on school boards, established kindergartens, and aided in making the industrial schools of London the useful institutions they have now become. Children who commit petty offenses are, through her influence, now sent to the industrial schools and taught useful trades, instead of being confined in prisons. She has greatly mitigated the horrible "sweating system" used against poor girls, and has organized club after club of working girls, and enabled them to abolish foul wrongs. For these and many grand and noble deeds unmentioned, women, above all, should give her appreciation, good wishes and encouragement.

*—World's Advance Thought.*

## THE SCIENTIFIC EVIDENCE OF REINCARNATION.

---

"'Tis a very ancient opinion that souls quitting this world repair to the infernal regions, and return after that to live in the world."—*Plato*.

To the Western mind, reincarnation is both unfamiliar and distasteful. The unfamiliarity is due, perhaps, to the materialistic tendencies of its great thinkers, notably in the domain of science. The latter have been, and are, unwilling to admit the existence of a soul in man, to say nothing of its reincarnating.

That the idea should be distasteful to the unphilosophic mind, especially if trained to base all concepts, whether human or divine, upon personality and separateness, is not surprising. The superstructure of modern civilization is erected upon a foundation of individualism, and this in its lowest and most material sense. To succeed in life is its one object, and by success is understood the acquirement of wealth or fame. The view which involves a succession of lives in its perspective is necessarily lost sight of with horizons rigidly defined by matter. "When we are dead it is for a long time," a remark by a French cynic, fairly presents the conception of life from the modern materialistic and utilitarian standpoint, and that he who does not make the most of it is missing opportunities which will never again offer, is generally accepted. From this it necessarily follows that strong personalities should evolve as the ego returns, life after life, with its longing for riches, fame or power strengthened and confirmed by successive partial realizations. Therefore, when such personalities or "characters," are told that death ends the career of Mr. Smith, who has amassed millions, or of Mr. Brown, who has become a great general, and that all that survives are certain higher, spiritual thoughts and aspirations which have become foreign to their inmost natures, they are naturally repulsed. The Christian heaven with its guarantee of the eternal persistence of the entire Mr. Smith, minus his body but plus a pair of wings, is much more to their liking.

But that reincarnation should be unsatisfactory to the philosophic mind seems unaccountable. For materialistic philosophy deliberately parts with life at the death of the body, and in view of the utter blank beyond the grave, the terrible, awful conception of ceasing to be, it would seem reasonable that it should seize eagerly upon any tenable hypothesis which promises an ex-

tension of being. Yet, of all classes, materialists are the most eager to prove that when the curtain falls at death the play is over, except to new audiences.

If reincarnation be true, we shall find evidence of it in nature, for *natura non saltet*. At the outset of our enquiry, we see that the repetition of her processes is universal. In the mineral kingdom, the sand, formed from the crumbling rocks of the mountain's side, re-forms into stony stratifications, at the bottom of the sea, to be again upheaved and reprint the geologic page, in future ages. Tree or plant, animal or human, each is reproduced "after its kind," in an apparently endless succession. Embryologists trace the history of the incalculable periods during which the physical form of man evolved up through the lower kingdoms by means of the repetition of each successive stage, in gestation. Cell, fish, reptile, bird, animal, man, each step upward is repeated, though the necessity for this would seem to have ceased with the completion of the more perfect design. Man casts aside his 'prentice efforts, once he succeeds, but nature ever follows the familiar pathways.

Yet nature does not pause at the simple reproduction of the old form. Having reached the end of her beaten paths, she still struggles onward, though her progress is as little perceptible as the impress of a single wave upon the beach which, nevertheless, is slowly wearing away. This gradual perfection of type also shows that idea precedes form, and that nature is not working blindly, under the impulse of unintelligent force. Ages were occupied in so modifying the gills of water-breathing mammalia that they could live in the purer, rarer atmosphere of the earth, yet is it not evident that the idea of the perfected bird was present and potent during the whole process? Is it not also evident that the idea of perfected man, with all his wonderful organization, was present when the first protoplasmic cell responded to the force of the inner, energising thought?

It will be universally admitted that it is the idea and not the form which is preserved; the point of dispute is as to the method by which the idea is carried onward. The materialist avers that it is due to physical procreation alone; that, for instance, if the dove should become unfertile, the idea of it would perish off the earth with the cessation of its physical existence. The Theosophist denies this, and declares that if every dove on earth were to die, nature is amply able to reproduce the form out of the pre-existing idea from whence it evolved the species. The material-

ist affirms that force and matter have by the merest chance brought about the evolution of form and intelligence; that both these are but properties of matter, and are dissipated with the dissolution of the chemical and vital forces which caused their manifestation. The Theosophist declares that spirit, or consciousness, underlies and is the basis of all form, and passes from form to form as these decay or become unfitted for its further occupation. As Plato declares, "The soul weaves ever her garments anew." To interrogate nature as to her methods of taking these subjective steps in pursuit of her objects constitutes the motive of this paper.

Our first inquiry must be as to the identity of consciousness when passing from vehicle to vehicle. That is, does the same conscious entity ensoul successive bodies? From the human standpoint the answer to this question is all important. To the kingdoms below man we look for the proof of the affirmative of the question, as under the law of evolution there must be a preparation for, or a beginning of, the processes necessary.

It would seem that every center of consciousness forming within the All-consciousness, or Over Soul, retains its individuality under all circumstances, except two, which two are practically one. These are (a) the failure to maintain itself in the struggle with nature's warring elements, and a consequent lapsing back into the common source; and (b) the passing through and beyond the Cycle of Necessity, and returning laden with the spoils of conscious victories, to the all-embracing Over Soul. Certainly, up to the point where consciousness is developed sufficiently to take control of its own destinies, there can hardly be any lapsing back predicated. For the original impetus which set the evolutionary forces in operation—the Out-breathing of the Great Breath can not fail before this stage because the force is universal. And after this it ought not to, because it is reinforced by the added momentum of the will of the innumerable centers of developed consciousness.

From these premises the inference is justified that an apparent separation of consciousness whether it is clothed by a plant, a tree, an animal or the human form, maintains its individuality throughout the major half, if not the whole, of the planetary cycle, or minor manvantara. That is, that the consciousness (elemental, in this case) of a tree reincarnates or re-embodies itself in another tree; and similarly for all organisms throughout animated nature. For the monadic base upon which all shades and grades of differentiated consciousness rest must be

absolutely colorless. It is only by material experience or expression that it gets this. But having once received a definite stamp in any kingdom it has acquired individuality to this extent, and individuality thus impressed upon it can not be removed. It may be added to, as when vegetable consciousness is added to mineral, and animal to this, but to remove it is unthinkable. Therefore, it logically follows that the consciousness of a tree or plant impressed upon a monadic base renders it impossible for this monadic center to again re-enter the mineral kingdom, just as the human consciousness once attained renders it impossible for the human soul to again reincarnate in an animal, or any lower form. It would be making the lesser contain the greater; a mathematical impossibility, and logical absurdity. For this reason, consciousness having reached any definite point of expression can only remain stationary, in opposition to the evolutionary impulse, or go forward in harmony with this.

We have thus the strongest and most cogent reason for predicating the identity of any monadic expression of consciousness when passing from form to form, upon the disintegration or death of these. For the consciousness of a bear, for instance, to lapse back into a universal reservoir of conscious force, as taught by some materialistic hypotheses, implies the destruction of all those emotions and instincts which distinguish the character of the animal. Now, consciousness is only related to the material plane in terms of motion, or force, and this is universally admitted to be indestructible. Then how are we going to destroy that force which expresses animal instinct? It cannot be destroyed; it must find expression on the animal plane, and in the bear, or some closely allied species, until it is transmuted by higher terms of vibration to higher forms of conscious expression.

Having thus shown the necessity for specific reincarnation, of plant in plant, animal in animal, and man in man, "each after its own kind," we approach the second portion of our query, which is as to the methods nature adopts to secure this end.

It is evident that the universal repetition of idea and form in and throughout all nature, to which we have called attention, is but the expression of a deep and basic law. Eastern occult philosophy terms this universal law, the "Great Breath," a definition in which Theosophy coincides and adopts. It is a great and all-embracing truth, without the proper recognition of which no intelligent conception of reincarnation can be formulated. From the major manvantara, occupying unthinkable eons of



years, to the life of a single cell, lasting in many instances but a few moments, the rythmic flow of motion and consciousness from without within and from within without, is absolute, universal, without exception. Objective life succeeds subjective life, subjective life is followed by objective, in an eternal succession. The chain cannot be broken ; it is as continuous as duration itself.

In the vegetable kingdom, the ebb and flow of conscious force is within material limits largely, and easily studied. Especially in the annuals of cold or temperate climates, is this flux and efflux plainly apparent. Every year a large portion of the material form dies down. All the beautiful imagery and design expressed in leaf, stalk and flower, perish as completely as though they had never existed. The life force has ebbed, yet not entirely. Root, rhizoma, or bulb hold in subjective embrace every detail, even the most minute, and when the external forces of nature prepare the fitting conditions the inner, subjective force thrills, expands and reproduces the dead plant in all its former perfection and beauty. Every such a reproduction by a root or bulb is a genuine, specific reincarnation of the same idea or soul—for what is soul but consciousness which has become self-conscious—in the same plant, yet we refuse to recognize this. To us, nothing unusual has taken place—nor has there—because of our familiarity with the phenomenon. We say the plant has “grown” again from the root. But, in growing, it has followed a definite plan and idea. Was this hidden in the shrivelled mass of matter which gave no indication of its presence whatever? Doubtless ; but how? The form was not hidden ; only the idea. In other words, the plant has been living a subjective life, without losing one iota of that distinguishing character which made it a denizen of a definite genus, family and species. Only the whole of the process has apparantly been within our vision. There has not been that total separation of subjective from objective which we find upon higher planes. There has been a preparing for, an experiment in, subjective consciousness without entirely abandoning the material vestment, which is just what analogy would have led us to expect in this kingdom, for *Natura non saltet*.

Indeed, it would seem reasonable to suppose that it is only by clinging to some portion of the material form that specific reproduction would be most practicable here, for vegetable, like mineral consciousness, is so little differentiated, its monadic base so general and diffused, that a total abandonment of the material form is to be expected to prove the exception rather than the rule.

This may seem not to be in accordance with the reproduction of plants from the seed, but in many seeds plainly, and probably in all, if we had the proper means of examination, the form of the plant to be reproduced is already partially expressed in terms of matter. Witness the Hindu emblem of immortality, the lotus, and all cotyldonous plants. In fact, an essential part of any seed is the embryo, upon which one or more leaves are usually capable of being distinguished. There is no doubt that nature can and does really incarnate any ideal form by starting from a single cell, and that any lost form could be so reproduced from the general store of subjective ideas, but the enquiries undertaken in this paper do not lie along this particular line. It is reincarnation, we are studying; not incarnation in general terms.

This incomplete reincarnation is universal upon all planes, but of course is most marked in the comparatively low vegetable kingdom. Every tree that puts forth flower and foliage with returning Spring exemplifies the law. Ripened fields of grain proclaim its completion; the lichen, "creeping up out of the rock," rejoicing in its new vesture, bears witness to the ebb and flow of the eternal, subjective motion, as well as to the fact that nature does not stop at simply ebbing and flowing in the old channels, but forms new ones all the time, in accordance with subjective ideation awaiting material evolution.

Passing to the animal kingdom, we find the evidences of specific reincarnation becoming more and more pronounced. Other elements of consciousness have been gradually added to the colorless base; differentiation has advanced farther, and anything but specific, individual reincarnation has become more difficult in consequence. A distinct step, and one not observed in the vegetable kingdom, towards clothing a basic but non-materialized idea in material form is seen in the metamorphosis of insects. Metamorphosis is of course but another exemplification of the repetition by nature of steps already taken in attaining a desired end, yet it is more. It shows a deliberate use of the old material, a reconstruction of a new form from outworn matter without permitting a dispersion of this, which plainly proves an unwillingness to enter subjective realms with the material connection entirely severed. As this connection was maintained in the vegetable kingdom by roots, seeds and bulbs, so here it is accomplished by means of larvæ, pupæ, and perfect insects. Between each stage is a condition of almost perfect subjectivity—a Devachanic interlude from the insect standpoint—followed by the efflux of the

Great Breath, which results in reincarnating the same individual in an entirely different body. Form, function, habit, are all so changed that nothing but the evidence of actual observation would convince us that the beautiful butterfly was the actual reincarnation and re-embodiment of the repulsive caterpillar.

It is interesting to note the preparation for metamorphosis, and its significance in several directions. Newport, quoted in Duncan's *Transformation of Insects*, thus describes the process:

"When a full-grown larva is preparing to change into the pupa state, it becomes exceedingly restless, ceases to eat, and diminishes much in weight. Many species spin for themselves a covering of silk, termed a cocoon, or case, in which they await their transformation. Others prepare little cavities in the earth, and line them with silk, for the same purpose; and some suspend themselves by their hindermost legs to the under surface of a leaf. In each of these instances the important change takes place in the same manner. Before the larva thus prepares itself for metamorphosis, its alimentary canal is completely evacuated of its contents; its body becomes dry and shrivelled, and much contracted in length; and certain enlargements at the sides of the anterior segments indicate the now rapidly developing parts of the future pupa.

"The larva of the butterfly either fastens itself by a little rope of silk carried across its thorax to the under surface of some object, as a ceiling, etc., or suspends itself vertically by its hind legs, with its head directed downwards, as is the case with the common nettle butterfly, *Vanessa urticae*. We have watched the changes with much care in this insect, which frequently remains thus suspended for more than ten or twenty hours before the transformation takes place. When that period has arrived, the skin bursts along the back part of the first segment, or mesothorax, and is extended along the second and fourth, while the coverings of the head separate into three pieces. The insect then exerts itself to the utmost to extend the fissure along the segments of the abdomen, and in the meantime pressing its body through the opening, gradually withdraws its antennæ and legs, while the skin, by successive contortions of the abdomen, is slipped backwards, and forced towards the extremity of the body, just as person would slip off his glove or stocking. The efforts of the insect to entirely get rid of it are very great; it twists itself in every direction, in order to burst the skin, and when it has exerted itself in this manner for some time, twirls itself swiftly, first in one direction and then in the opposite, until at last the skin is broken through and falls to the ground, or is forced to some distance. The new pupa then hangs for a few seconds at rest."

After the formation of the pupa case, in describing pupa life, the author continues:

"In all insects which undergo complete metamorphosis this is the period of quiescence and entire abstinence. Many species remain in this state during the greater part of their existence, in others it is the shortest period of their lives."

That is to say that all the wonderful changes which transform a crawling, slimy caterpillar into a glorious vision of beauty and freedom, take place in silence and darkness, "from within, without," in the absence of all that food supply which is so necessary to the "scientific" conception of the generation and continuation of "vital" force. With how little waste of matter nature accomplishes this wonderful conformation of external form

to internal idea, is shown by the fact that a pupa weighing some 71 grains immediately after its transformation in August, in the following April weighed over 67 grains," having thus lost but 3.7 grains in the long period of nearly eight months of complete abstinence."

In the higher planes of the animal kingdom, metamorphosis of the entire organization practically ceases; the remnants of it which persist being limited to organs rather than bodies, as in the transformation of the water-breathing tadpole into the air-breathing frog, through the metamorphosis of the respiratory apparatus, together with that of locomotion. The long abstinence from food among insects in the pupa state is also found in a modified form in some of the higher vertebratæ, as in the various hibernating animals, and in the fasts of reptiles, in all of which the consciousness practically retires to subjective realms.

But it is of little use to continue to cite instances, if the fact of reincarnation is still held as "not proven" by those already given. To sum up, it is plainly evident that consciousness ensouled in the mineral kingdom has the mineral stamp impressed upon it, and is limited by this until it struggles out as a zoophyte or lichen, under the pressure of the general evolutionary impulse. In this kingdom, reincarnation as a universal process can only occur at the birth of a new world, and every such birth is a reincarnation of a previously existing planet which has died. There is no creation in its ordinary sense possible in nature. Matter, force and consciousness, or "spirit," are equally indestructible, and uncreate.

In the vegetable kingdom, specific reincarnation of plants takes place under the ebb and flow of the natural, cosmic laws, known as the "seasons." In the animal, the metamorphosis of insects absolutely proves the re-embodiment of the same conscious entity in an entirely different organism, under an inner, subjective force, unaided by external conditions. And between the creeping caterpillar and the beautiful butterfly there is certainly a vaster difference in form and function than is necessitated on any plane by the conscious entity, or soul, merely passing from body to body through the medium of intervening subjective states.

Efflux and influx, subjectivity and objectivity, follow each other in unending succession and are universal in nature. Life succeeds death, to again give place to its opposite, when the subjective arc of the cycle is reached. The periods occupied by their alternations are infinitely varied, as well as the degree to

which the one state is replaced by the other. It is easy to trace the beginning of this subjective and objective alternation in the vegetable kingdom up and through the animal, and to observe them becoming all the time more pronounced and, apparently, more disconnected from each other. But we have seen that this disconnection was only apparent and not real; that the same entity was merely passing through the subjective arc of its life spiral during the period we variously term root-life, metamorphosis, hibernation, sleep, and death. It has been shown that the monadic base, being of necessity uncolored and attributeless, has attributes and limitations impressed upon it by the various material experiences it passes through, and the consciousness it acquires and accumulates as a result of this. We have noticed that as this consciousness is added to, each addition, to far beyond the human state at least, increases limitation and intensifies individualization, so that the range of possible choice in reincarnation becomes all the time more restricted. Thus an entity that could choose from the whole mineral kingdom, in the vegetable might be limited to a genus, in the animal, to a species, and in the human, to a family.

Now, if the individualization of a tulip, even, has proceeded so far that nature has expressly provided for subjective cycles of the same individual, by the evolution of a bulb, how much more reasonable it is that the intense individualization in man should also be conserved by subjective periods in his life history. That the conditions limiting his consciousness in each state are different is no argument against these existing. The consciousness of a butterfly differs vastly from that of a caterpillar; nor does the butterfly ever know of the caterpillar state, as far, at least, as we can judge. The two are quite separated in time. It logically follows, then, that the individualization, carried to so marked an extent as it is in man, should be provided with subjective periods in which to assimilate and make its own the experiences of the last physical life. It is also reasonable that this experience, being so widely varied, should be best assimilated under conditions of entire subjectivity. If, as Plato declares, "The soul reasons best when least harassed by the bodily senses," so much the better will it garner the wisdom taught by the fleeting panorama of its past life when entirely free from physical perturbation.

Then if everything in nature is pointing towards and preparing for distinct periods of subjective experience in the cycle of

human existence, we can hardly be wrong when assuming that reincarnation is fully and completely proven by this preparation for, and gradual leading up to it on her part, for again the truism meets us that *natura non saltet*, and it would be a great deal more than a leap for her to suspend processes once inaugurated. It would be like a great river, whose waters have been collected from the four quarters of a continent, suddenly ceasing to flow, and disappearing into nothingness, when within sound of its aim and end, the sea.

That the soul has such periods of subjective existence is also proven by a multitude of facts which do not lie properly within the province of this inquiry, for in it we have interrogated material nature alone, and have not appealed to reason, to intuition, to philosophy, to psychical and physiological phenomena, although all of these are erected and depend for their very existence upon phenomena which can only be explained by reincarnation under the law of Cause and Effect upon all planes, or Karma.

*Jerome A. Anderson.*

## THE PALACE OF LIGHT.

We are climbing the hill, the rocky hill,  
Up to the Palace of Light ;  
The stairway is wrought by an earnest will,  
By effort for truth and right.

Tho' the paths we tread are but stony ways,  
Like windings of hidden fate,  
Yet they all lead on the One Light's blaze,  
And up to the Palace gate.

Our feet may not tread in the self-same path ;  
Each sees not the self-same star.  
One hears but the blessing and one the wrath,  
In notes that come from afar.

Yet the strains which come from the mountain's height  
Each one for himself must hear.  
Who knoweth which chord is nearest the right  
When heard through the mortal ear ?

Who knoweth which path is the better way  
For another's feet to tread ?  
Perchance, when we think them farthest astray  
By love's own hand they are led.

O, Brothers, we each are climbing the hill—  
Are striving to gain the height.  
Let each, then, follow what windings he will  
Up to the Palace of Light.

*Stanley Fitzpatrick.*

## THE UNIVERSAL BARRIER.

Strange as it may seem, there are still persons in this land who have never yet contrived to catch the idea that the drink question is anything more than a personal affair, affecting nobody seriously except the man who gets drunk and his immediate family.

The saloon to-day is a barrier to National progress in every direction, political, social and industrial. It is a public enemy, affecting the interests of all men directly and immeasurably. How does it do so? Let us see.

Social and political reform are matters of public moment. One of the greatest leaders in such reform was Richard Cobden, and it was Richard Cobden that said:

"The temperance cause lies at the foundation of all social and political reform."

The sot is the last man in the Nation to care for political and social reform. What does he care for barriers to it? But the men who are not sots ought to care and do care, and, by the same token, ought to care for a movement to remove these barriers.

The *London Times* is rarely startled into radical utterances, and never caught in encouraging sentimental philanthropy, yet this is what it has said:

"Drinking baffles us, confounds us, shames us, and mocks us at every point.....Let us do something toward staying the large mischief which, one way or another, confounds us all, and may—for we cannot be sure—crush and ruin us all."

Who are "us" that are threatened with ruin and who are baffled and confounded—the sots of England? Nonsense. The statesmen of England, the sober citizenship, the people, the Nation—these are what are threatened with ruin and are shamed, wrecked, baffled and confounded. Then whose interests are involved in fighting the curse referred to?

But that is England, you know. How does it affect us here in the American Republic where every citizen is a sovereign? Wendell Phillips was often mistaken as to remedies, but rarely mistaken in the diagnosis of a social disease. Here is something from his lips:

"The unfledged politician may ignore the temperance movement. But all thinking men see that universal suffrage is a sham while rum rules the great cities."

Who are affected when universal suffrage is made a sham? Simply the man who can't control his appetite? No; but every

man whose interests are involved in the success of free government, by the people, for the people.

If there is a journal in the country that can be safely counted on not to exaggerate the political importance of the drink question, that journal is the *New York Tribune*, since the death of Greeley. Yet here is what the *Tribune* said a few years since, in regard to drink :

"It is impossible to examine any subject connected with the progress, the civilization, the physical well-being, the religious condition of the masses, without encountering this monstrous evil. It is at the center of all social and political mischief. It paralyzes beneficent energies in every direction. It neutralizes educational agencies. It silences the voice of religion. It baffles penal reform. It rears aloft a mass of evilly-inspired power which at every salient point threatens social and National advance ; which gives to ignorance and vice a greater potency than intelligence and virtue can command ; which deprives the poor of the advantages of modern progress ; which debauches and degrades millions, brutalizing and soddening them below the plane of healthy savagery, and filling the centers of population with creatures whose condition almost excuses the immorality which renders them dangerous to their generation."

The report, for 1890, of the City Reform Club, of New York—a club that has no particular interest in the temperance movement except that acquired incidently contains the following :

"The influence of the saloon in politics, while often deplored, is too little understood. It is but necessary to recall a few facts to get an idea of the dominant power wielded by it. In one year three-fifths of the primaries and political conventions of all parties were held in saloons. There are about 8000 licensed places for the sale of spirituous liquor in this city, or about one saloon for every thirty-five voters. Each of these places represents a certain number of votes—the votes of the hangers-on who, for the privilege of frequenting the saloon and an occasional free drink, are at the command of the proprietor. Since each saloon serves as a center of political activity, as well on election day as for weeks preceding, the number of votes thus influenced is so increased as to be practically all-powerful in many districts. The result inevitably appears in the character of the men that are sent to the Legislature. They are naturally the tools of the saloons."

The saloon is the tool of every corrupt interest seeking legislative action or political triumph. When New York State is the pivot of our national elections, where do the leaders of both the old parties make their strongest fight? Right here in the slum districts, and through the saloon politicians. The condition is similar in almost every city of the country.

But more than this, the saloon is continually debauching and degrading the units of government—the individuals. It not only secures the selection of corrupt architects and builders of our Temples of State, but it is rotting the material out of which any architect or builder must erect the Temples. It not only affords a rendezvous for the forces of corruption, but it creates the forces themselves to a vast degree, when it takes men with self-respect, manhood, ambition, and turns them into brutes, impervious to all



sentiments of patriotism, incapable of any of the duties of citizenship.

The first step to the permanent success of any reform worth having is the destruction of the dram-shop. No man who fails to see that can measure up to the requirements of leadership in this day.—*New York Voice*.

---

IF the will of the Creator, as manifested in the laws of nature, were enforced by human ordinances, the rights of men in the wealth of the world would still be determined by the same standard, namely: Everthing which was produced and made useful by the Creator would be the common property of all mankind; but everything produced or made useful by human labor would be the private property of him whose labor gave it form or made it useful. How the right of private ownership was extended so as to include the things which nature, and nature's God, intended should be forever common to all mankind, and the justice of that extension, are not new questions.—*Judge Maguire*.

---

THE earth and all things therein are the general property of all mankind, from the immediate gift of the Creator. Thus the ground was in common, and no part of it was the permanent property of any man in particular. Thus also a vine or other tree might be said to be in common, as all men were equally entitled to its produce; and yet any private individual might gain the sole property of the fruit which he had gathered for his own repast.—*Blackstone*.

---

ANYTHING for human right is constitutional. No learning in books, no skill acquired in courts, no sharpness of forensic dialects, no cunning in splitting hairs can impair the vigor hereof. This is the supreme law of the land, anything in the constitution or laws of any State, to the contrary, notwithstanding.—*Charles Sumner*.

---

FOUR hours daily work is sufficient to support any person, if social conditions are just.—*Benjamin Franklin*.

## EDITORIAL COMMENT.

---

When Dr. Strong wrote his celebrated chapter upon "The Divine Compassion as shown in the Eternal Punishment of the Wicked," as an example of *Homo Asinus*, not only ready to accept and endorse any expression of inhuman cruelty which may have crept into the Bible during the editing and interpolations to which that work has been subjected, but equally ready to mount the highest accessible elevation and bray out his stupidity so that the whole world must perforce hear, he seemed a unique specimen. But this is not so. A greater than he, a very Daniel, has come to judgment. The Rev. R. D. D. Stewart, in the *Missionary Intelligencer*, is to the front in a paper entitled, "The Greatness of God shown in the SLOW Christianizing of the Earth!"

---

Now if some theological apologist for Jehovah will indite a screed showing, "The Loving Thoughtfulness of God, as Shown by His Adding to the Ecstasy of Heaven the Additional Enjoyment of the Spectacle of Our Loved and Lost Ones Suffering Eternal Punishment in the Other Corner," he will be worthy of canonizing, and it will probably be done, forthwith.

---

The most pitiable spectacle of all the pitiful things in this our mad nineteenth century, is this one of charging to divine goodness the cruelty and depravity of our animal natures, by those who have set themselves up as our spiritual guides and counsellors. Weak, trembling-kneed cowards, they willingly don the straight-jacket of creed and consider themselves absolved from the necessity—to say nothing of the privilege—of independent thinking for the rest of their natural lives. They cram down a certain *pot-pourri* of crudities, of which the above quotations are examples, termed "Theology" and about as much of which is really found in the bible as historical information is in the Adventures of Baron Munchausen. The bible forms a very insignificant part of a theological "course." It is what Dr. Strong has said about it; the interpretation of the Reverend Noodle; the Commentaries of his Grace, Arch-Bishop Longgown and so on.

---

As an illustration of the plane of thought occupied by these Reverends, take the recent theological discussions by Dr. Briggs, and others, which ordinary people believed to menace a change of the polar axis of the earth, at the very least. The reports in the daily press even warped the judgment of an old war-horse, like the editor of the *New Californian*. I thought, and wrote, that out of this discussion some good might accrue to Christianity, for which hasty and ignorant opinion I now publicly apologize.

---

It was a tempest in a tea pot, and in a very small, theological tea pot, too. It is of just about as much interest to the public practically as is the outcome of a base ball match between "Giants" and "Senators." I have read Dr. Briggs paper, in the *North American Review*, and a greater eater of humble-pie at the table of Creed, does not parade before the people to-day. Nevertheless, I fancy that Dr. Briggs imagines himself to be a

Devil of a fellow ; as bold and bad as a girl who dons her brother's trousers, and parades the hall with a broomstick on her shoulder.

It reminds me of nothing so much as of the appalling warfare among Protestants, a quarter of a century ago, about the amount of water necessary to wash away sins. Some declared for sprinkling, while others insisted that nothing short of a good thorough bath was of any avail. So each side marshaled their forces, and the welkin rang with holy war-whoops. Horrible murders (of Greek, Latin and English) occurred almost hourly, and scalps—mostly destitute of scalp-locks—were worn tucked under many a gallant belt.

I do not know the outcome of this conflict ; I think at the time I favored the sprinklers, but I have since veered completely around to the opposite side, and now believe in a thorough, good immersion, of about 15 minutes' duration, as the only efficacious method of dealing with those for whom "Divine Compassion," in the form of Eternal Punishment lies in wait, unless they repent.

What children we are in our religious beliefs! The dailies during the month contained lengthy accounts of a little girl, in San Jose, who presumably died, and then returned to the earth long enough to recount some of her "heavenly" experiences. According to this eye-witness, she saw God, who "was a man, with arms and legs, like other men." She also saw quite an assemblage of angels, and of course was permitted to peep over in the goat's corner of the pasture, but only recognized one woman of her acquaintance roasting, which speaks well for San Jose. This testimony ought to settle the theological doubts of anyone ; and the hardened wretch who still dares to dispute should be trussed up and carefully boiled in oil, as was the gentle custom of the forefathers of our Briggs and Spurgeons with those who lacked their "faith."

Yet a sweeping condemnation is always unjust, and there are those among Christian Ministers really deserving of the title of philosophers. Notable among these are Unitarians and Deists. It is to such quiet and earnest students of the problems of life that Christianity must look for future help ; not to those who, like Dr. Briggs, fill the newspapers with the sounds of their empty fury.

The announcement will be received with pleasure that W. Q. Judge, the eminent Theosophist and Occultist, will visit the Pacific Coast during September. He will arrive in San Francisco on or near September 20th, and from thence will visit various portions of the State, including Oakland, Stockton, San Jose, Gilroy, Santa Cruz, Sacramento, Fresno, Los Angeles and San Diego. At all of these points he will deliver public lectures in the interests of Theosophy and explaining its tenets. It is to be hoped that the Pacific Coast will turn out, *en masse*, to improve the exceptional opportunity thus afforded to learn something of this sublime philosophy, science and religion at first hands, so to speak. Mr. Judge is one of the original Founders, is Vice-President of the General Society, and Secretary of the American Section, and is besides, perhaps, the ablest Occultist now before the general public.

His addresses will be promptly and well advertised in San Francisco and in all other points to which he may go, so that those interested are requested to watch the daily and weekly papers for particulars as to dates, halls and subjects.

As will be seen by advertisement upon the 3rd page of the cover, Mr. Judge has left the management of this Lecture Tour, for California, in the hands of the Pacific Coast Committee for Theosophical Work. This Committee have met and arranged the following provisional programme, subject to such revision as exigencies may require: September 20th to 28th, Public Lectures, Reception, etc. in San Francisco and Oakland; September 28th and 29th, Mr. Judge will be in San Jose; September 30th and October 1st, in Santa Cruz; October 2nd and 3rd, in Gilroy; October 4th, in Oakland; October 5th and 6th, in Sacramento; October 7th and 8th, in Stockton; October 9th, in Fresno; October 10th to 16th, in Los Angeles and vicinity, including East Los Angeles, Pasadena, Anaheim and Villa Park, etc.; Oct. 17th to 20th, in San Diego, from whence he will return to New York, visiting various portions of the Western States on his way.

LATER.—Advices just received indicate that these dates may be postponed a few days, owing to illness. If so, due notice will be given.

## LOCAL EDUCATIONAL MEETINGS.

The Theosophical Society holds Open meetings at which Lectures are given every Sunday evening at 320 Post St., 7:30 P. M.

The Society has a Free Circulating Library of Theosophical Works at 1504 Market St., Cor. City Hall Ave. It is open from 10 A. M. to 5 P. M., Sundays excepted; and from 7 to 9 P. M. Monday, Tuesday and Friday.

Pacific Nationalist Club meets every Sunday at 8 P. M. at 909½ Market St., San Francisco. Music, First-class Lectures, Good Discussions. Object:—The complete Emancipation of Labor. On September 6th, Dr. Jerome A. Anderson will lecture upon, "Obstacles to the Political Solution of Modern Evils."

The Oakland Theosophical Society holds open meetings at Fraternal Hall, Washington St., every Sunday at 2 P. M.

Nationalist Club No. 1 of Alameda meets every Friday, at 8 P. M., at Capt. J. J. Harran's residence. The Theosophical Society, Mrs. C. McIntyre, President, meets at the same place every Monday at 2 P. M.

The Central Nationalist Club of Oakland meets Monday evenings, at the Upper Hamilton Hall, corner Thirteenth and Clay streets.

The Oakland Nationalist Club meets every Friday evening at 7:30, at Grand Army Hall, Thirteenth St., between Broadway and Franklin.

The Single-Tax Society meets every Sunday evening at 909½ Market street, San Francisco.